

FOURTEENTH ANNUAL REPORT

OF THE

Society for the Diffusion
of Christian & General Knowledge
among the Chinese.

For the year Ending September 30th, 1901.



Shanghai:

PRINTED AT THE SHANGHAI MERCURY, LIMITED.

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CONSTITUTION

OF THE

SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE.

[In 1877 the China Missionary Conference appointed the School and Text-Book Committee. Its Secretary, Rev. Dr. A. Williamson, organized in 1884 the *Chinese Book and Tract Society* in Glasgow, and founded in connection with that Society in 1887, in China, the *Society for the Diffusion of Christian and General Knowledge among the Chinese*. In 1892 the Chinese Book and Tract Society of Glasgow was succeeded at home by the *Christian Literature Society* for China which is now among the main supporters of the Society for the Diffusion of Christian and General Knowledge among the Chinese.]

ARTICLE I.—The Society shall be named in English the “SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE;” and in the Chinese language 廣學會.

ARTICLE II. *Object*.—The object of the Society shall be,—the publication and circulation of literature based on Christian principles throughout China, her Colonies, Dependencies, and wherever Chinese are found,—especially periodical literature adapted for all classes,—as the resources of the Society may permit.

ARTICLE III.—*Membership*.—Any person may become a member on being proposed, seconded, and elected by a majority at any of the meetings of the Society or of the Directors, and it is hoped all members will assist by subscriptions and otherwise.

ARTICLE IV.—*Board of Directors*.—The Society shall be managed by a Board, consisting of a President, Vice-Presidents, Treasurer, Secretary, and of not less than six ordinary Directors resident in China, who shall be elected by the members at the Annual General Meeting, with power to fill up vacancies which may occur during the year.

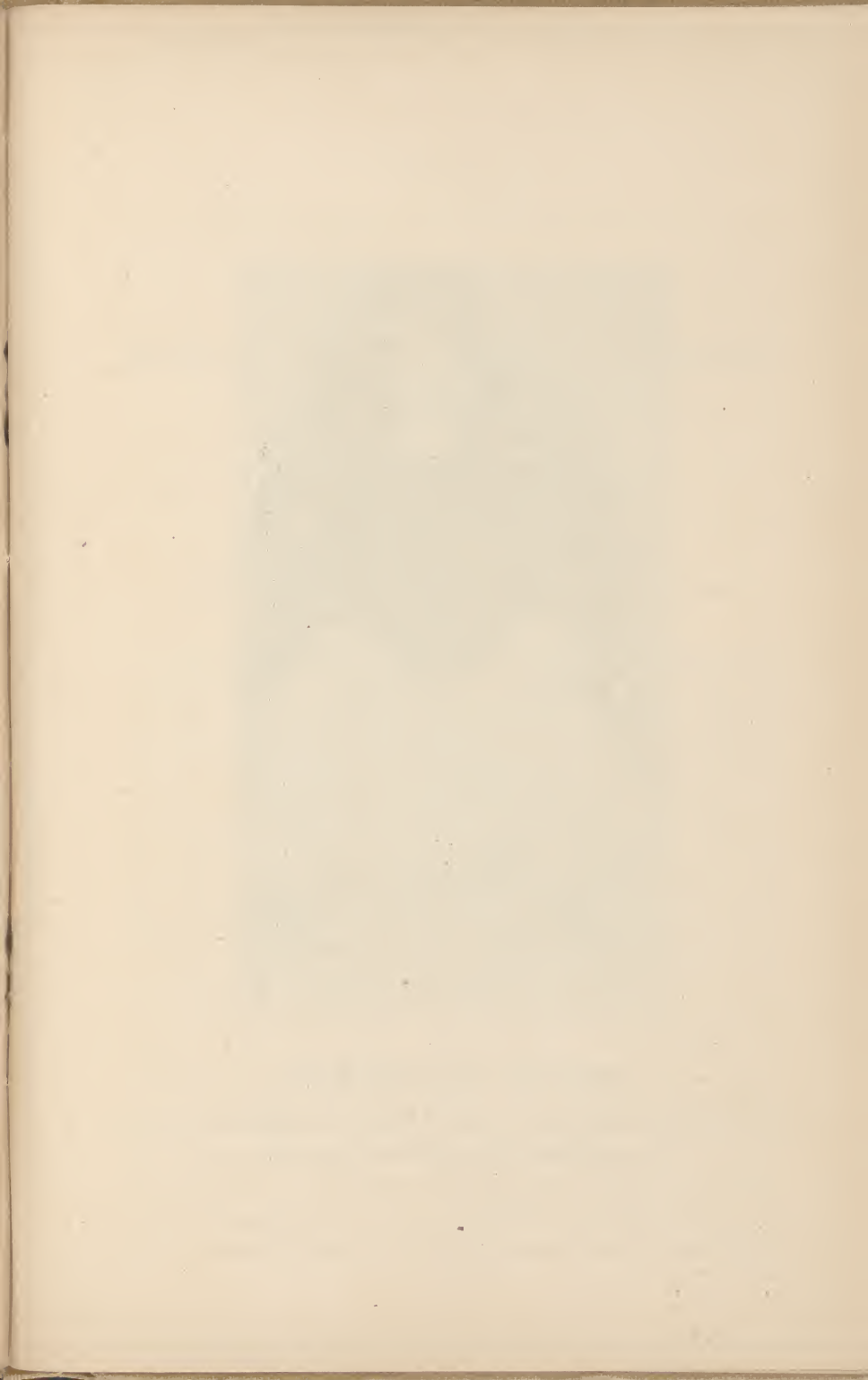
ARTICLE V.—*Powers of the Board.*—The Board shall have power to determine its own Meetings, appoint Trustees (who may or may not be members of the Society) in whom any property of the Society may be vested; also to devolve upon Sub-Committees, Local Associations, or individuals, whether members or not, such charge of specific portions of the Society's operations as may seem expedient or necessary.

The Board also shall have power to call Special Meetings of the Society, take such steps as may appear best to diffuse information regarding the proceedings of the Society, secure pecuniary contributions, defray out of the funds of the Society all expenses connected with the work, and in general take whatever measures, consistent with the Constitution, as shall seem likely to promote the objects for which the Society is organized.

ARTICLE VI.—*Quorum.*—Five members of the Board shall constitute a quorum; and the Chairman shall have a deliberative as well as a casting vote.

ARTICLE VII.—*Annual General Meeting.*—A General Meeting of the Members of the Society shall be held every year, at such place as the Directors may appoint, when a statement of the income and expenditure shall be submitted, together with a Report of the Society's operations during the preceding year.

ARTICLE VIII.—*Alteration of Constitution.*—The preceding Articles of Constitution can be altered only by a vote of two-thirds of the Members present or duly represented at the Annual General Meetings, and that only in the event of one month's previous notice having been duly circulated among the members of the Society.





PRINCE CHUN 醇親王

The Emperor's Brother, who went on a Mission of Apology to Germany
for the Murder of the German Ambassador

Society for the Diffusion of Christian and General
Knowledge among the Chinese.

REPORT FOR 1901.

1.—THE GREAT PROBLEM BEFORE US—THE RECONCILIATION
AND REGENERATION OF CHINA.

The hardest work in reconciling Europe with Asia and in inducing them to progress harmoniously together now lies in China. Siberia, Anam, Java and the Philippines are already under Christian rule, and Japan has adopted the material civilization of the West and taken the Code Napoléon as the basis of its laws, while China is still left under the government of men painfully ignorant of the principles of reconciliation and of the laws of Divine progress in national and international affairs and, apparently, apathetic about them; these men are also full of cruelty. Till their ignorance and cruelty are removed the work of diplomatists, of merchants and of missionaries, rests on no permanent basis. Therefore, to the question now so frequently asked, "Will the Chinese again attempt to exterminate the foreigners as they did last year by means of the Boxers?" there is but one definite and clear answer, viz., "Yes, they will again and again attempt the same thing unless their ignorance and pitilessness are removed,"—ignorance which, in spite of their possessing one of the richest countries in the world, lets millions perish from want every year, and pitilessness which, in spite of the high ethical teaching of their sages, attempts to exterminate

all foreigners within their country, and which actually put to the cruelest death three of their noblest statesmen; one, Hsü Yung-yih, who was not forgiven for objecting to the execution of six of the Reformers without trial in 1898, and the other two, Hsü Ching-Cheng and Yuen Chang, for daring to change the Edict for the extermination of foreigners into one for their protection.

Our aim, from the formation of the Society, has been nothing less than the removal of this ignorance and pitilessness which hinder all progress in China, and the substitution for them of knowledge and good-will, so that there may be peace and harmony between the white and yellow races. Till that is done, with China looking to the past for its ideals and the West to the future, all attempts at harmonious action are as futile as would be an attempt to plough with two oxen yoked, one with its head forwards and the other with its head backwards. The highest truths, whether found out by discovery or revelation, are the wonderful laws of God in nature, in human life and in God's own perfect character; and the highest inspirations to service, peace and progress are derived from the knowledge of these divine laws in all departments (2 Pet. 1, 2, 3). To make known these laws is the aim of our Society. By linking man to the Divine, which underlies all laws, we place him on eternal foundations and set in motion the mightiest forces known for the reconciliation and regeneration of man.

2.—NOT SOLVED BY THE ALLIES.

The Eleven Allies, in the Protocol which they have signed after a year's deliberation, (see Appendix), confine themselves mainly to the punishment of China for some of her great crimes and to the securing of guarantees for the payment of the indemnity within 40 years, but they do not attempt to touch the chief cause of the strife between East and West,—**ignorance**, which nullifies all attempts at reform.

3.—NOT SOLVED BY FOREIGN DIPLOMATISTS ALONE.

In the political relations of China and the West, as in their respective civilizations, there are some principles that are diametrically opposed, such as the progressiveness of the West and the stagnancy of the East, as mentioned above. Who is to shew the final bearing of these principles on the welfare of the nations and of the world? Foreign Diplomats alone cannot succeed in bringing China into line with Western ideas, because they are necessarily confined to political relations and are fully occupied with practical measures which arise out of supposed axioms of international intercourse. When these axioms are not real but only seeming, the superstructure built on them for the last 60 years has been anything but satisfactory. Whose function then is it to discuss the fundamental principles underlying universal peace and prosperity? To leave this department neglected is to risk everything.

4.—NOT SOLVED BY FOREIGN MERCHANTS ALONE.

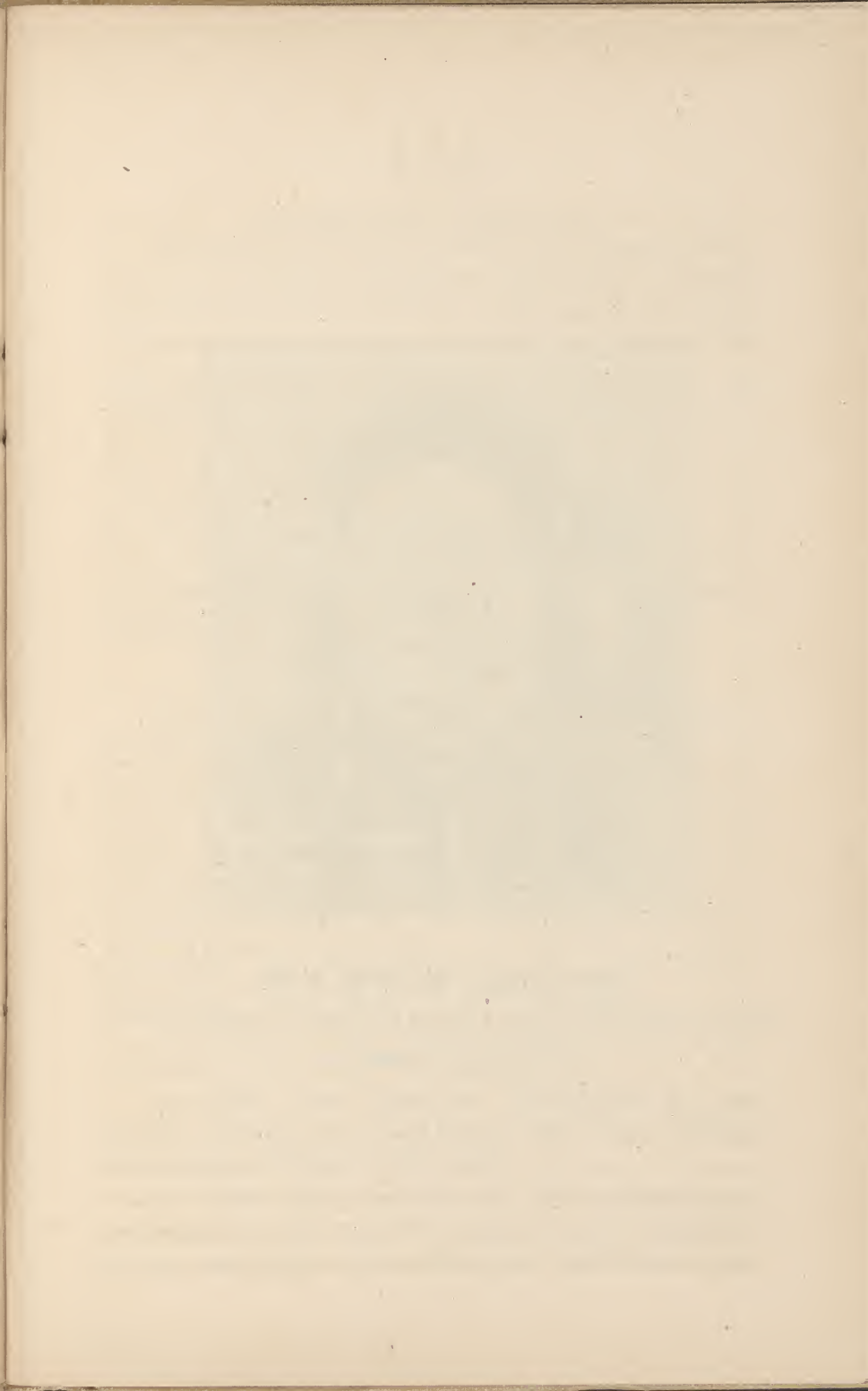
Superficial people of all classes have repeated *ad nauseam* that missionaries are a great hindrance to the peaceable expansion of commerce. But these people only reason on *a priori* grounds and do not know what is really going on in the Chinese mind. Had they penetrated a little below the surface of things they would have known that the increase of trade which rejoices the foreign merchant is said by the average Chinaman, official and non-official, to be so much to the detriment of China; they mourn over it and do all in their power to prevent such expansion. Last year fully demonstrated that the Chinese do not make exceptional rules in favour of the merchant. Indeed, the sight of foreign goods seemed, on the one hand, to madden the Boxers into greater fury, and, on the other, to arouse the cupidity of the native troops.

The foreign merchant as a rule never speaks the Chinese language himself. Who then is to explain the philosophy of trade and give the Chinese some elementary knowledge of politi-

cal economy? Who but the missionary? Whatever advantage the foreign merchant has derived from the increased knowledge which the Chinese have attained, it is a fact that nine-tenths of that general knowledge and 99 per cent of all the modern schools, up to the last few years, are due to the missionary.

5.—NOT SOLVED BY MISSIONARY EVANGELISTS ALONE.

For sixty years, though much has been accomplished, missionary work has, like the diplomatic and mercantile departments, been far from accomplishing what was hoped of it. Many missionaries have assumed that religious work can be carried on in China, as at home, without interference from government or gentry. But sad experience has taught that this is not the case. The general axioms underlying the civilizations being widely different, all superstructure upon this uncertain foundation has, of necessity, collapsed. Now we have learned that it is absolutely necessary to make the authorities understand our position before we attempt work on a wide scale. We must make our foundations sure. This means that we must provide literature of a high order suited to the actual needs of the ruling classes of China. Furnish this and then we can dispense with a large class of foreign evangelists, as experience has abundantly proved that the Chinese will evangelise with tenfold more efficiency than the foreigner. Turn the water on at the highest point of the plain and by gravity alone it will run over all the land. Convince the leaders of China of the supreme importance of the truths which we bring them and they will not only stop their opposition, but will themselves, from self-interest and the best interests of their country, become joyful advocates of the new Gospel which assures a hundredfold in this world and in the world to come eternal life. But a million foreign evangelists will never succeed in converting China till the leaders of thought are convinced that we have higher truths, and till their hearts and consciences are convinced that Christians have the secret of a fuller and happier life.





HSÜ YUNG-I 徐尚書用儀

Member of the Grand Council, executed in 1900 for Opposition to the
Reactionary Government

6.—NOT SOLVED BY THE CHINESE.

The Chinese have a high civilization and a splendid literature based on a noble system of Ethics. It has been our privilege to meet, amongst the mandarins and literati of China, many men who are second to none in the world for their intelligence and high aims; and there is no real antagonism between **the essentials** of the foundation of their civilization and that of the West. But, unhappily, the majority of those having supreme power now are ignorant of the nature of the great problems which China has to solve, and still more ignorant of the methods by which there is any reasonable hope of their solution. Till more power is placed in the hands of the more enlightened mandarins **there is little hope of speedy improvement from within.**

7.—UNIVERSAL SOLUTION PROPOSED BY US.

Therefore, the work of our Society seems indispensable for the highest efficiency of all departments of work in China, and it seems so in other lands as well, hence our representative at the New York Missionary Conference last year suggested a universal method for the removal of the eternal strife between the civilized and the uncivilized, and between various civilizations in their different degrees of development. It is that of reasoning in a friendly manner with the leaders of all civilizations, for they all acknowledge that force should not be used or war declared, except after every fair means has been tried in vain.

This universal method, proposed to be carried out through missionary societies and government grants, was—

a.—That the choicest literature in the world should be translated into the leading languages of the world, and

b.—That the leaders of all educational systems in the world should confer together about adopting this literature into their cur-

ricula, so that the rising generation of each civilization may have as much as possible in common with each other, and thus gradually pave the way for universal peace instead of universal conscription.

This has been the method of our Society in China and it has been attended with wonderful results already.

8.—SOME REMARKABLY PROMISING SIGNS IN CHINA.

We have seen before, in 1895-8, that Reform had taken a strong hold on many of the leading men in China in the Capital and in the Provinces, otherwise those marvellous Reform Edicts would not have been issued and received generally with such manifestations of delight throughout the Empire. Probably the spirit of Reform is stronger to-day than ever before; but does not appear so prominently because the Reactionaries are in power and continue to oppose any rapid Reform. Still, even now we have many proofs of the tide of opinion being in favour of Reform, if only the artificial barriers now raised were removed. Witness the following paragraphs.

9.—PUBLIC SCHOOL FOUNDED FOR THE CHINESE IN SHANGHAI.

In 1890 our present Chairman, Mr. Addis, proposed as a subject of debate, the duty of Shanghai to provide Public Schools for the Chinese. Two missionaries, Dr. Mateer and Mr. Barber, supported him. Then the question was only in its academic stage. About four years later, Mr. Jansen, a member of the Shanghai Municipal Council, brought the matter up as a practical measure. For that end he obtained statistics and a careful report of the condition of elementary education in Shanghai, and our Secretary furnished statistics of the state of Primary education in foreign countries. But the measure failed to get sufficient support at that time,

About two years ago the matter was brought up again before our Society. Messrs. Pott, Ferguson and Richard were appointed a sub-committee to adopt such measures as seemed fit. Fortunately, the present members of the Municipal Council were favourable and there were also some enlightened Chinese most anxious for it. Now we have the satisfaction to announce that the measure has passed, that the gentry of Shanghai have contributed 30,000 Taels [**£4,000**] towards the carrying of it out, and a committee of three foreigners (two of whom are on our Society's Executive) and two Chinese has been appointed by the Council to make arrangements at once for buildings that will accommodate 500 pupils. The Municipal Council, on its part, gives a site and an annual grant-in-aid.

10.—OTHER NEW PUBLIC SCHOOLS IN SHANGHAI.

Since the question of Public Schools was agitated in the foreign and native papers a few years ago, it is gratifying to find that a strong public opinion in favour of Western education has been formed in Shanghai. One of the wealthy Ningpo residents left in his will a handsome legacy for the purpose of educating **over 100 Ningpo children**. The School was opened this year. Now the Cantonese are determined not to be behind, and are at present getting tenders for the erection of a School for educating **about 100 Cantonese** at their own expense. Those from Ningpo and Canton hope also to provide High Schools later on. Even if they do not succeed in doing so, such Institutions as the Nanyang College, St. John's College and the Anglo-Chinese College, which have been hitherto compelled to engage in much elementary teaching, ought to be lifted up with a bound to the position of Secondary and Advanced Institutions of learning, seeing there are now so many Elementary schools acting as feeders for them. We hope in our literature to use the action of Shanghai in educational matters as an example to stimulate surrounding cities and provinces.





HSÜ CHING-CHENG 許侍郎景澄

Member of the Foreign Office, executed in 1900, with YUEN CHANG, for changing a word in the Edict to "Kill" Foreigners to "Protect" them



Rulers. Since then Dr. Hayes of the American Presbyterian Mission has been asked by Governor Yuen to take charge of a Western College in the Capital of Shantung.

In May, one of the leading gentry in the **Province of Kiangsi** called upon our Secretary to invite him to go to his Province to aid the Governor with his advice in the settlement of missionary troubles there.

In May also, the **Governor of Shansi** wired the General Secretary that he would like him to go up to Shansi for the settlement of Missionary troubles there, as there were no Protestant missionaries left alive in the Province with whom to consult. As a result of this, the Governor of Shansi has sent a special Commissioner to Shanghai to consult with our Secretary about setting apart **half a million Taels** (£66,000) for modern education in Shansi.

At the same time came a request from the **two Chinese Plenipotentiaries**, Prince Ching and Li Hung-chang, to go up to Peking and arrange about the Shansi troubles. As a result a very hearty reception was given to the missionaries returning to Shansi by the Officials and gentry, and a scheme of modern education suggested for the whole Province in order to remove the cause of trouble, viz., ignorance and superstition. This is now under consideration.

In June, the Secretary was asked by Li Hung-chang in Peking to draw up an outline of the manner in which religious peace was attained in other parts of the world. In accordance with this request a Monograph on "Religious Liberty" was drawn up in Chinese and circulated amongst the leading Viceroys and Governors in the various provinces.

The **Viceroy of Canton** wrote us regarding our scheme of National Education which we had sent him, saying that he would consult other Viceroys and see what could be done as to its adoption. (See end Par. 17).

14.—OUR PUBLICATIONS STILL REPRINTED BY THE CHINESE.

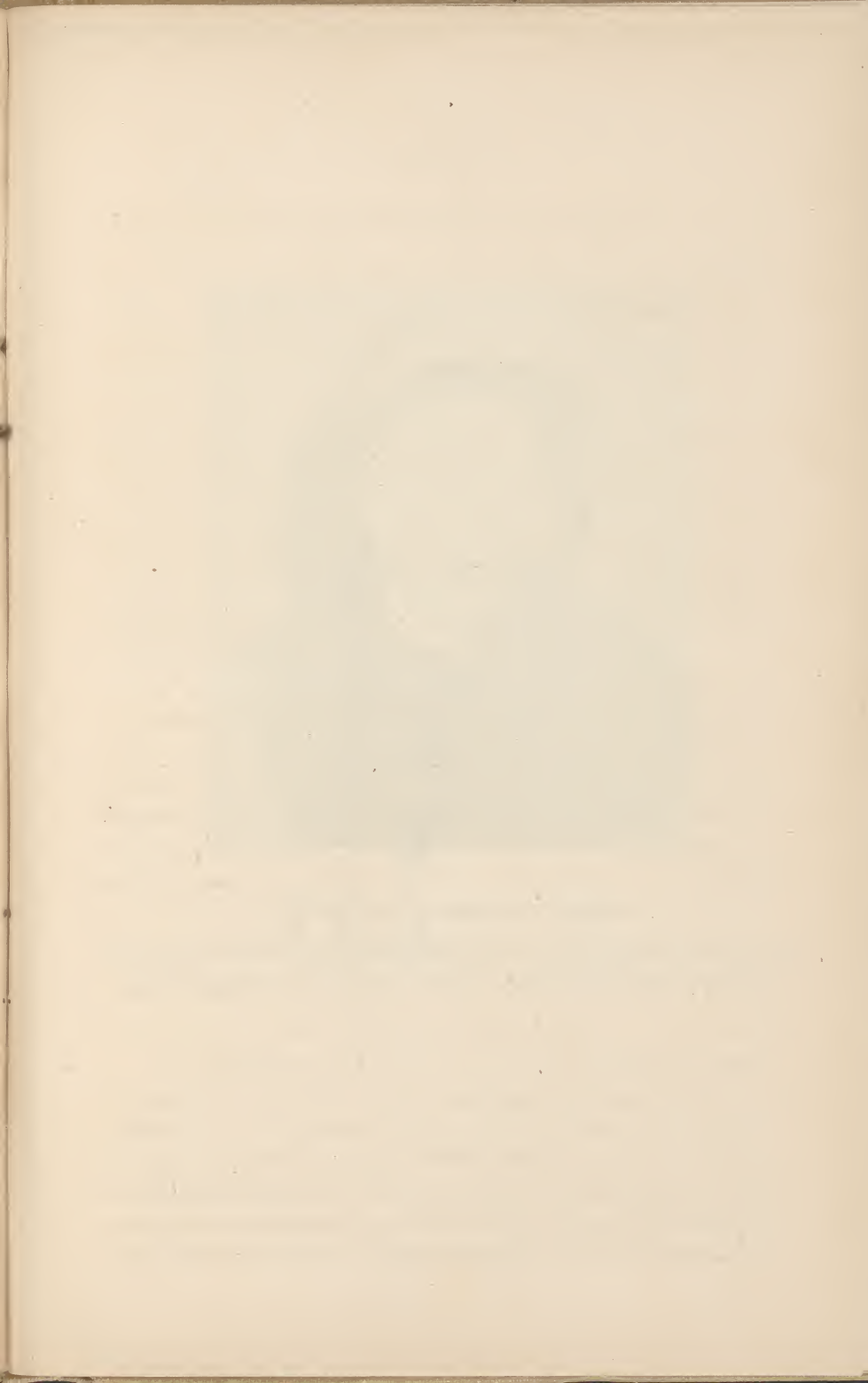
It is sufficient evidence that our publications are meeting the needs of the people when those far west in Chung King, in the province of Sze-chuen, as well as inland in Kiangsu province, continue to reprint our publications in spite of the hostile attitude of the Reactionaries now in power. Our *History of the Nineteenth Century* and *Essays for the Times* are books discovered to be pirated in Sze-chuen. Another of our works has been translated into the colloquial. It is interesting to note that the translator in that case is a Chinese lady. In Kiangsu, one publisher has offered us ten *per cent* of the profits he makes by the republication of one of our books.

15.—VICEROY CHANG CHIH-TUNG HELPS AGAIN.

After sending 20 copies of our Monograph on *Religious Liberty* to our old friend the Viceroy, Chang Chih-tung, he again sends us a subscription to help in the work of our Society—this time \$3,000 Mexican or £300 sterling—thus shewing that our methods still commend themselves to him.

16.—FRESH REFORMERS.

To replace the early Reformers who were scattered by the violence of the present government there is coming forward a fresh crop of Reformers pledged to carry on the work of Reform or perish in the task. There is a *Student Society*, lately formed in Shanghai, who look to us and educational missionaries for guidance. There are various Reform, Educational and Literary Societies formed in Peking, in Hangchow the capital of Chekiang province, and elsewhere, and all these acknowledge their indebtedness to the light given by our Society and beg us to continue to help them.





YUEN CHANG 袁太常昶

Member of the Foreign Office, executed in 1900, with Hsü CHING-CHENG, for changing a word in the Edict to "Kill" Foreigners to "Protect" them

17.—EVEN THE GOVERNMENT AT LAST CHANGES.

In September this year the whole of China was surprised by Edicts (See Appendix) ordering a change in the educational system, substituting the study of some foreign subjects for those exclusively Chinese, and, furthermore, ordering that every county should have Primary schools, every prefecture (of from 5 to 10 counties) should have Secondary Schools, and all Provincial Capitals should have Colleges for the study of this modified education. The money formerly devoted to the old method of education is ordered to be devoted to this new method. This is the first ray of light after the terrible darkness of Boxerism. If carried out, this will be the beginning of one of the most gigantic revolutions of modern times, when **a fourth of the human race takes a new departure** and joins in the study of universal problems.

It may be remembered that last year our Society, in consultation with the Educational Association of China, feeling there was no hope for China without a change in her educational system, drew up a **joint scheme of Education for China**, which was published in the Appendix of our last year's Report, and afterwards circulated in Chinese among the leading Viceroys and Governors. What effect our efforts had in bringing about the change in curriculum above referred to we do not know, but it is gratifying to find that the changes made by the Government are in the line already pointed out by us for years.

18.—MISSION OF PRINCE CHUN.

As no Manchu Prince has hitherto been allowed to travel beyond 40 li [13 miles] outside of Peking, it is an extraordinary event for one of them to go abroad and see the world, though it be on a mission of apology for the crime of his Government. As supreme power is in the hands of the Princes, their travelling abroad is one of the greatest levers for the uplifting of China and one of the best means for the smoothing over of international

difficulties. Prince Chun being the first Manchu Prince who has ever gone abroad, we are glad to reproduce his photograph. As he passed through Shanghai he readily granted an interview to representatives of each of the missionary Societies in Shanghai—a proof of no anti-missionary feeling.

19.—OUR FOREIGN STAFF.

The absence of our senior Editor, Dr. Allen, in America and England attending important Methodist Conferences, and the continued absence of Pastor Kranz invalided home, together with the absence of Mr. Cornaby home on furlough, has thrown extra work on the shoulders of those left in Shanghai. As the missionaries were able to return to their inland work, the publication of the *Missionary Review* was again resumed and Mr. Walshe has taken on its editorship with great ability and enthusiasm. Both Mr. McGillivray and Mr. Walshe have rendered valuable help also in editing the *Review of the Times*, besides going on with their other work of translation.

Miss Melvin, in addition to abridging Matheson's *Spiritual Development of St. Paul*, has prepared a *Classified Catalogue of Electro-plates of the Chinese Religious Tract Society*, which will be a great convenience in illustrating our books, as we and the R. T. S. have agreed to interchange illustrations. She has begun to raise funds for the publication of an *Outline Bible* and for its distribution among the mandarins of the Empire. She has also commenced to prepare a series of books adapted for the teaching of English in China, similar to what has been done for India and Japan, but requiring different treatment for the Chinese.

Besides those who give their whole time to the work of our Society there are others who help us occasionally. To the kind permission of Bishop Moore, of the Methodist Episcopal Mission, we are indebted for valuable help from some members of his Mission; e.g., Dr. Ohlinger is preparing Uhlhorn's *Conflict of Christianity and Heathenism*, Dr. Stuart is translating Scientific books,

Miss Gertrude Howe an abridgment of Wylie's *History of the Reformation* and Miss Laura White Picciola, or *The Prison Flower. Ancient History* by Rev. J. L. Rees, B. Sc., of the American Episcopal Mission, was published early in the year, and is a most valuable work. The work which others have done and are doing will be seen in our lists of books further down already published, in press or in preparation—a longer list than we have ever had in previous years.

We have also received valuable Papers from our Chairman, Mr. Addis, from our Vice-President Mr. George Jamieson and Mr. F. E. Taylor, Commissioner, respectively, on questions of education, on tariff reform, and on principles of progress, which are now all living questions for China.

20.—NEW BOOKS PUBLISHED DURING THE YEAR.

	NO. OF COPIES.	NO. OF PAGES.
The Review of the Times, edited by Rev. Young J. Allen, LL.D. To guide the Mandarins and the Literati	25,450	1,527,000
The Chinese Missionary Review, edited by Rev. W. G. Walshe, B.A. To guide the leaders of the Christian Church	5,500	165,000
The Conversion of the Teutons, by Rev. W. G. Walshe. To show the beginning of Civilization in the West 西方歸道日耳曼族	2,000	280,000
The Seven Churches, by Rev. W. G. Walshe 古世七會論衡	2,000	180,000
Parables from Nature, by Rev. D. McGillivray 和聲鳴盛	2,000	144,000
Eighteen Christian Centuries, by Rev. D. McGillivray. To show the growth of Civilization through Christianity 泰西十八周史	1,000	676,000
Bushnell's Character of Jesus, by Rev. D. McGillivray 基督聖德論	2,000	108,000
Bible Stories Retold, by Rev. E. Box. 救世經事實記要	1,000	132,000
Astronomical Catechism, by Mrs. Arnold Foster 日月星問答	2,000	16,000
Carried forward.....	42,950	3,228,000

NEW BOOKS PUBLISHED DURING THE YEAR.—(Continued.)

	NO. OF COPIES.	NO. OF PAGES.
Brought forward...	42,950	3,228,000
Chinese Spelling Book, by Mrs. Arnold Foster 雙字合編	2,000	28,000
Geography for Home Readers, Vol. II, by R. S. Williams. To extend the mental horizon of home life 列國地說卷二	2,000	248,000
Life of William the Silent, by Dr. Macklin 威廉振興荷蘭記略	2,000	444,000
Christ Triumphant through the Years, by Rev. W. P. Bentley.. 聖道代興記文理	2,000	92,000
Do. Do. (Mandarin)... 聖道代興記官話	2,000	80,000
Tune Book, Chinese Notation, by Mrs. Timothy Richard 小詩譜	1,000	82,000
Christian Biographies, last 3 of 10 Vols., by Mrs. Timothy Richard. Chronologically arranged so as to form a history in the concrete 教士列傳	2,000	768,000
The True Christian, by Mrs. Timothy Richard 李張相論		
Schaff's Reunion of Christendom, by Rev. Timothy Richard. Pointing out the best in each Branch of the Church 三教還原	2,000	48,000
Nathan the Wise, by Rev. Timothy Richard. Giving the Secret of Religious success 求真記	2,000	28,000
Hundred Greatest Men, 1st Vol., by Rev. Timothy Richard. To acquaint China with the leading spirits of the world 地球一百名人傳	2,000	176,000
Religious Liberty, by Rev. Timothy Richard. Written at the request of the Chinese Plenipotentiaries 五洲教案	2,000	124,000
Old Testament Stories, edited by Rev. Timothy Richard. For Mission work among simple folk 舊約記略	2,000	148,000
Scheme of Education (Reprint.) To meet the awakening of China to Reform in Education 速興新學條例	500	14,000
China's needs and Hopes, by Bishop Graves 新華議	1,000	4,000
Life of Mary Lyon, by Miss Emerson 梁馬利亞傳	2,000	60,000
TOTAL.....	48,950	5,572,000

21.—BOOKS IN PRESS.

	NO. OF COPIES.	NO. OF PAGES.
Darkness and Dawn, by Rev. D. McGillivray 晦極明生世記文理 Do. Do. (Mandarin) 晦極明生世記官話		
Geography for Home Readers, Vol. I, by Mrs. Rose Williams ... 列國地說卷一		
Nature Readers, Vol. I, by R. S. Williams 動物淺說卷一		
Professor Goodspeed's Messianic Hopes, by Mrs. Timothy Richard. To inform the Chinese what the message of the Jews was to the human race 猶太人救世志文理		
Messianic Hopes (Mandarin) ... 猶太人救世志官話		
The Reformation, 1st Vol., by Miss G. Howe. To explain differ- ence of political attitude between Protestant and Romanist ... 耶穌聖教復初		
Pocket Cyclopædia, by Rev. Timothy Richard 廣學類編		
Brief History of the Indian Peoples, by Rev. Timothy Richard		
Tribulations of the Church in China, by Rev. D. McGillivray. To help the Christian Church in her present deep troubles		
Life of Wickliffe, by Dr. Macklin		
Wonders of Nature, by Rev. W. G. Walsh, B.A.		
TOTAL.....		

22.—BOOKS IN PREPARATION.

- Uhlhorn's Conflict of Christianity with Heathenism, by F. Ohlinger.
To meet somewhat similar conditions of mind.
- The History of the Living Machine, by Dr. G. Stuart.
- Story of Germ Life, by Dr. G. Stuart.
To give latest scientific views of life.
- Lives and Speeches of the American Presidents, by Rev. W. P. Bentley.
To suggest new departures for China.
- Geography for Home Readers, Vol. III, by R. S. Williams.
- School Geography, by Rev. W. G. Walshe,
To place Chinese boys on a level with foreign boys.

Dr. Glover's Commentary on Mathew, by Mrs. Arnold Foster.

To give some of the latest interpretations of Scripture.

Macmillan's Atlas with Chinese characters, by Mrs. Lingle and Mr. Walshe.

History of Canada, or the development of a New Country, by Rev. D. McGillivray.

Andrew Murray's Spirit of Christ, a devotional work on the Holy Spirit, by Rev. D. McGillivray.

A Classified Descriptive Catalogue of Christian Literature current in China, by Rev. D. McGillivray.

23.—SALES AND FREE GRANTS.

Owing to the Boxer uprising all the missionaries who survived in Central and Northern China had to come to the Coast; even the interior of Southern China was also greatly disturbed during the troubles. It is only in the summer of this year that missionaries ventured again to the interior, not to settle down but to reconnoitre and see if it were safe. But even now none of the great centres in the North is occupied in full force, and there is still considerable hesitation about risking families in all of the inland stations. This acts most disastrously on the sale of our literature as every Mission station stands for enlightenment. Under these circumstances and owing to the slowness with which the government mends its ways, the sales have necessarily been low.

In 1898 we sold\$18,457.36 worth.

„ 1900 „ only 6,251.90 „

This year 1901 sales and issues ... 12,722.30 „
showing that the tide has turned.

Of course, we have no means of knowing the sales from pirated editions. Free grants during the year amounted to \$500.01.

24.—THE MAGNITUDE OF THE TASK.

The question raised by the Governor of Shantung of suitable literature for the Chinese officials, so that they may be able the better to govern these hundreds of millions, opens

up a vast field for thought and work. Moses found that he could not govern two or three millions without elaborate laws, religious, educational, social and national, including the treatment of "the stranger that was within their gates;" how much more necessary is it to provide **suitable laws** for this continent of human beings **in all departments of life**, and that these laws should be the **very best known in modern times** ?

If the Edict on reform and education means anything, it means that there will be a call for a large number of Educators who can speak Chinese, to open Universities and normal schools, **to train native professors and teachers** of the new learning in every province in the Empire. These Educators cannot do their work efficiently without a large number of new text books on many subjects. Now, will the Missionary Societies call special meetings to consider the question whether they will at once be abreast of the times and **provide the men and the books** ? Of course a large amount of the expenses will be provided by the Chinese Government. If the Missionary Societies do nothing but allow things to drift, and China should adopt imperfect and pernicious laws, can the Societies be considered altogether free from blame ? A word to the wise is sufficient.

25.—HOW SOME MISSIONS FACE THE TASK.

Forty years ago the London Mission, by a wonderful galaxy of able men, from Dr. Morrison to Dr. John, devoted itself largely to literature and high class schools, but got too easily discouraged with the schools and discontinued them. Many other Missions appealing to their experience hesitated to follow in that line. Others, carried away with the wonderful influence of Spurgeon and Moody, thought high education a mistake, and this reacted unfavourably on China. But the London Mission has lately resumed its High School again in Hankow. St. Paul's College

in Hongkong did excellent work in giving English Education. A large number of leading native merchants in Shanghai and other Ports were trained there. The American Presbyterians and Congregationalists in the North of China opened High Schools in the Chinese language about 30 years ago, but did not teach English. Later on, about 15 years ago, the American Methodist Episcopal Mission at the suggestion of Bishop Fowler commenced three Universities where English was to be taught as well as Chinese. These Universities were established in Peking, Nanking and Foochow. These, so far, are only High Schools, let us hope to be speedily developed into Universities. The English Wesleyans sent out Mr. Barber to open a High School, but the Chinese authorities did not value the opportunity then. The American Episcopal Church has an excellent High School where English is taught to the better class of Chinese in Shanghai. So has the Church of England Mission. The future leading merchants of Shanghai are now being educated in such Institutions as these. Meanwhile the English Presbyterians in Swatow and Formosa, the German Mission in Kwangtung province and the English Baptist Mission in Shantung, were carrying on many hundreds of primary schools and some secondary. But most of them are for theological purposes, not for general education. Last of all the American Methodists South deserve special mention in connection with education, as they, acting on the advice of Dr. Allen, were about the first to revive the London Mission's original idea of high class education in English. They also started a high class girls' school. This gave a strong impulse to other Missions to go forward in high Anglo-Chinese education. However, others outran them for a time. Now again this Mission, under the advice of the far-sighted Bishop Wilson, is pushing vigorously ahead to meet the coming reform in China.

\$300,000 Mexicans (£30,000) are nearly raised to establish a University proper in Soochow to teach all departments of knowledge. Able professors are already on the field. The officials and gentry are giving the land free and subscribing

liberally, as we mentioned last year. **Self-support** will come in China, as elsewhere, by wisely blending and supplying what it wants and needs. **\$100,000 Mexicans (£10,000)** have also been raised by the same Mission to start a Press in Shanghai, with all modern improvements to facilitate publication. Its motto is to have quality rather than quantity. The Methodist Episcopal Church, by letting one of its ablest men, Mr. Ferguson, preside over the Government College in Shanghai, is also alive to the needs of the times. The American Presbyterians are following the same course, and the gulf between the Chinese Government and the missionaries is thus happily bridged over. But for the Christian ministers who founded Universities and Colleges in the West, Europe and America might this day have been as backward as Abyssinia. It is pleasing to record that some Societies are fully alive to the great crisis in China and are doing their utmost to meet it. The future of China will necessarily and deservedly be largely in the hands of these.

26.—HOW MANY MEN NEEDED FOR LITERARY WORK.

The American Government has, with wonderful originality and wisdom, decided to send a thousand School-teachers in order to open schools and train the mind of the rising ten millions of Philipinos. The Chinese Government, by a marvellous organization of about 8 Viceroys, 16 Governors and some 2,000 civil officials, rules the whole of its 400 million subjects. This means that **each mandarin controls on an average 200,000 souls**; and he succeeds in keeping as good order, in ordinary circumstances, as is found anywhere in the world. The missionary is the temporary foreign pioneer and founder, and **comparatively few such are needed** but only of the very highest order of qualification. The native from the beginning ought to be the pastor.

We have, for years, pleaded that each of the leading Missionary Societies should set apart at least one or two men for this task. Even if two were set apart by every Society we should only have 100 for the gigantic task. No man can say that that is an extravagant number while there are about 2000 doing evangelistic work for which the country is only partially ready. Thirty years ago a tide of enthusiasm arose in favour of purely evangelistic work, and the number of evangelists has increased about a hundredfold during these years, while the number devoted to literary work remains about the same as it was. The number would have been about double what it was had not death removed the older literary men out of the field about as fast as younger ones were added. A thousand evangelists were added in the ten years between 1890 and 1900. True, the noble example of the evangelists penetrating into all parts of the Empire proved to the Chinese that the foreigners were not the devils they were falsely represented to be. Still, the practical neglect of work among the ruling and literary classes, for **only five men were wholly** devoting themselves to literary work, brought about its own nemesis. **There was too much sail with insufficient ballast.** All evangelistic work was threatened with annihilation by Boxerism. This condition ought to be immediately remedied.

When pleading for the setting apart of certain missionaries for literary work we are not infrequently told "Oh, we cannot afford to lose *him*, he is our best man." If he be the best man, is it wisdom to keep him in a position where he can only influence a few hundreds, or at most thousands, while he could **in another position influence millions?** Is it satisfactory for them to reply "our existing work among the non-influential classes is too pressing for us to leave it and work among those who are the natural leaders of the millions of the Empire?" In fact **the Science of Missions requires overhauling just as much as the Chinese old**

system of education. They are both failing to succeed as they should, not for lack of enthusiasm, devotion or activity, but for want of thought and adaptation to changing opportunities and circumstances. It is refreshing, however, to see on the part of the Missionary Societies an ever increasing desire for union, co-operation and improved methods, especially of late years, in China and in the homelands. When the attention of the Societies is called to the fact that so many of the prophets were literary men, and that among the twelve apostles even a **third of their number were capable of writing inperishable books**, and that we have lost that balance of forces in China between literary men and other classes of workers, it is to be hoped that the proper balance will be restored without delay, *this year*, not neglecting the major by being too busy with the minor. If any department must wait it should not be the major or the result will be perilous—the risk of a repetition of the awful scenes of last year and the destruction of all work. **Business men and men of means should ponder over this** and ask themselves if God does not call them to right this wrong by contributing towards our work at once. Men of influence in the homelands might also visit the Secretaries of the Missionary Societies and consult together how to remedy this error in China.

27.—OUR FUNDS.

Thanks to the extra efforts of our friends in Scotland and England, the noble advocacy of Mr. Cornaby and Mr. Stanley Smith and other friends, and the hearty response of private friends, the balance which threatened to be adverse in the early part of the year is now favourable. Our old friend Dr. Murdoch has once more laid us under special obligation by obtaining a valuable free grant of Electros from the Religious Tract Society and by selecting others for us in London. Still, to work efficiently for an Empire like this, instead of our present

income **we should have £4,000.** Then, judging by the past, New China would soon have valuable light to guide her in all departments of useful knowledge. In view of the important service rendered to international interests by such work as is done by our Society, might we not expect better support from all officers of governments and from the merchants at large? The work of Education is well supported in Europe and America. It is not clear why it is not more encouraged by intelligent men in the Far East. For those inclined to help we suggest that funds for the translation of some useful series of books would be most helpful. Such as:—

The Story of the Nations series.

British Statesmen ”

Indian Statesmen ”

European Statesmen ”

American Statesmen ”

Asiatic Statesmen ”

International Scientific ”

Contemporary Science ”

etc.; etc.

To sum up our needs :

We need university men with literary gifts to be devoted to the production of every branch of Christian literature.

We need every Missionary Society to set apart two men each for this work.

We need a grant of £100 extra for every man set apart towards the expense of production of this literature.

We need, for the temporary free distribution of some of our literature in each of the 200 centres of examination, £20 annually for each centre.

We need funds for the translation of some of the most useful series of books,

28.—RETIREMENT OF MR. CORNELIUS THORNE.

Our beloved Chairman, Mr. C. Thorne, after having spent many years in Shanghai as a merchant, has now retired to London, his old home. He was one of our Directors from the very foundation of the Society and was unceasing in his enthusiastic advocacy of our work. Not only did our Society and other Societies present him with independent Testimonials of high appreciation of his great services, but no less than 13 philanthropic Institutions in Shanghai combined to present him with a Joint Testimonial in grateful recognition of his unfailing sympathy and constant help in every good work. On leaving, he presented us with Tls. 1,000 which he said, if well invested, should, though he himself be absent, continue his subscription to our Society. We wish the best of blessings to rest on him and his family.

29.—SOME TESTIMONIES REGARDING OUR WORK.

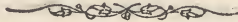
From **Fukien Province**, Mr. Wasson of the London Mission writes:—"You will be glad to hear that our Fu (Prefect) here is getting very much interested in your issue of books. He is procuring a house in the city where we can sell them and he will provide newspapers where those who wish may read them and buy the newest books. He has a large library of your books himself and seems to take a great interest in them."

From **Hunan Province**, Mr. Lingle of the American Presbyterian Mission writes:—"Nearly all intelligent readers are familiar with your name. You and Dr. Allen are the best known foreigners in Hunan, though I believe neither of you has been in the province."

From **Kiangsi Province**, Miss Robinson of the American Methodist Episcopal Mission writes:—"I thank you so much for the three new vols. of Biographies. Not only do I accept them heartily, but my School-girls also, who wish me on their behalf to thank you for the benefit they have derived from

them.....These short biographies are particularly desirable, for they help to cultivate a taste for reading when longer, bulkier books would frighten these young people."

From **Szechuen Province**, on the borders of Tibet, the Rev. Mr. Upcraft, of the American Baptist Union, says:—"I write to ask if it be possible for your Society to make us a grant of their excellent publications for use in our field here. It will be a great boon to us and of the very highest use to the people."



30.—SUBSCRIPTIONS.

CHINA AND KOREA:—

Messrs.

C. S. Addis	...	...	...	...	...	Tls. 25.00
R. E. Bredon	...	...	...	...	...	25.00
J. McLeavy Brown, Korea	...	...	...	...	...	100.00
C. J. Dudgeon	...	...	...	...	...	40.00
R. C. Forsyth	...	...	...	...	...	10.00
E. Gordon Lowder	...	...	...	...	...	10.00
W. H. Poate	...	...	...	...	...	25.00
F. F. Raper, per C. S. Addis	...	...	...	...	...	20.00
J. L. Scott	...	...	...	...	...	10.00
J. F. Seaman	...	...	...	...	...	10.00
C. Thorne	...	...	...	...	...	1,000.00

Tls. 1,275.00 = \$1,721.15

Miss Champbell	...	...	...	...	...	\$ 10.00
Mrs. Jansen	...	...	...	...	...	10.00
„ Osborne Middleton	...	...	...	...	...	5.00
Miss Patterson	...	...	...	...	...	10.00
„ Mitchell, Wuhu	...	...	...	...	...	5.00
Mrs. W. W. Rich	...	...	...	...	...	5.00
Women's Conference on Social Life in China	...	...	...	...	...	19.60
Rev. Dr. S. P. Barchet	...	...	...	...	...	5.00
„ W. Nelson Bitton	...	...	...	...	...	5.00
„ G. H. Bondfield	...	...	...	...	...	10.00
„ J. E. Cardwell	...	...	...	...	...	5.00
„ H. Dalzell per Rev. W. G. Walshe	...	...	...	...	...	20.00
„ C. E. Darwent	...	...	...	...	...	10.00
„ Dr. J. Edkins	...	...	...	...	...	10.00
„ C. F. Fitch	...	...	...	...	...	5.00
„ J. C. Garritt	...	...	...	...	...	10.00
„ G. Glover, Wuchow	...	...	...	...	...	4.00
„ J. Wallace Wilson	...	...	...	...	...	10.00
Sir Henry A. Blake, G.C.M.G.	...	...	...	...	Hongkong \$10.00...	9.78
Messrs.						
Byron Brennan, C.M.G.	...	...	...	...	...	30.00
C. C. Clark, Soochow	...	...	...	...	...	25.00
W. J. Clennell, Kiukiang...	...	...	...	...	...	10.00
Edmund Cousins, Tientsin	...	...	...	...	...	50.00
J. P. Donovan	...	...	...	...	...	20.00
H. De Gray	...	...	...	...	...	10.00
F. Hagberg	...	...	...	...	...	10.00
A. H. Harris, Wuchow	...	...	...	...	...	20.00
H. E. Hobson	...	...	...	...	...	50.00
Shanghai I. M. Customs	...	...	...	Various \$30.00	...	29.00
G. Jamieson, C.M.G.	...	...	...	...	...	50.00
A. Kenmure, Korea	...	...	...	...	...	10.00
G. J. Morrison	...	...	...	...	...	10.00
G. S. Morrison, Peking	...	...	...	Peking \$20.00	...	19.60
Osborne Middleton	...	...	...	...	...	10.00
Major Southey	...	...	...	...	...	50.00
C. S. Taylor	...	...	...	...	...	5.00
J. R. Twentyman	...	...	...	...	...	25.00
A. P. White-Cooper	...	...	...	...	...	10.00

—————\$ 611.98 \$2,333.13

			Brought forward...	\$2,333.13	
F. C. Bishop, London, per C. Thorne	...	...	£2.10.0		25.00
Christian Literature Society, Glasgow :—					
For General Purposes	...	...	£ 90.0.0	\$ 888.00	
„ Depots	...	...	60.0.0	592.00	
„ do.	...	...	40.0.0	396.34	
„ General Purposes	...	...	60.0.0	594.49	
From Ladies' Auxiliary	...	...	112.0.0	1,109.74	
					\$3,580.57
Christian Missionary Society, U.S.A.	...	...	£25.11.9	\$ 253.28	
Do.	...	...	25.10.8	261.69	
Do.	...	...	25.11.9	256.93	
					\$771.90
London Missionary Society	...	...	£100.0.0	(967.50)	967.50
Baptist Missionary Society	...	...	100.0.0		991.42
Sir Thomas Hanbury	...	...	...	...	500.00
Per Rev. W. Fisher, London	...	...	£250.0.0		2,522.42
Mr. Budgett, Croydon London, per Rev. W. Fisher	...	...	500.0.0		5,148.00
Edward Robinson, Esq., Bristol	...	...	200.0.0		2,017.94
Edwin C. Curtis, Esq., Neath	...	...	20.0.0		200.98
G. Oliver Jones, Esq., Liverpool	...	...	5.0.0		51.05
Miss E. M. Kemp, Rochdale	...	...	10.10.0		103.93
Per Rev. J. Cumming Brown, Edinburgh	...	...	13.2.1		129.72
					<u>\$19,343.56</u>



31.—The Society for the Diffusion of Christian and General Knowledge Among the Chinese.

Dr.

IN ACCOUNT CURRENT WITH THE HONORARY TREASURER.

Cr.

[illegible]

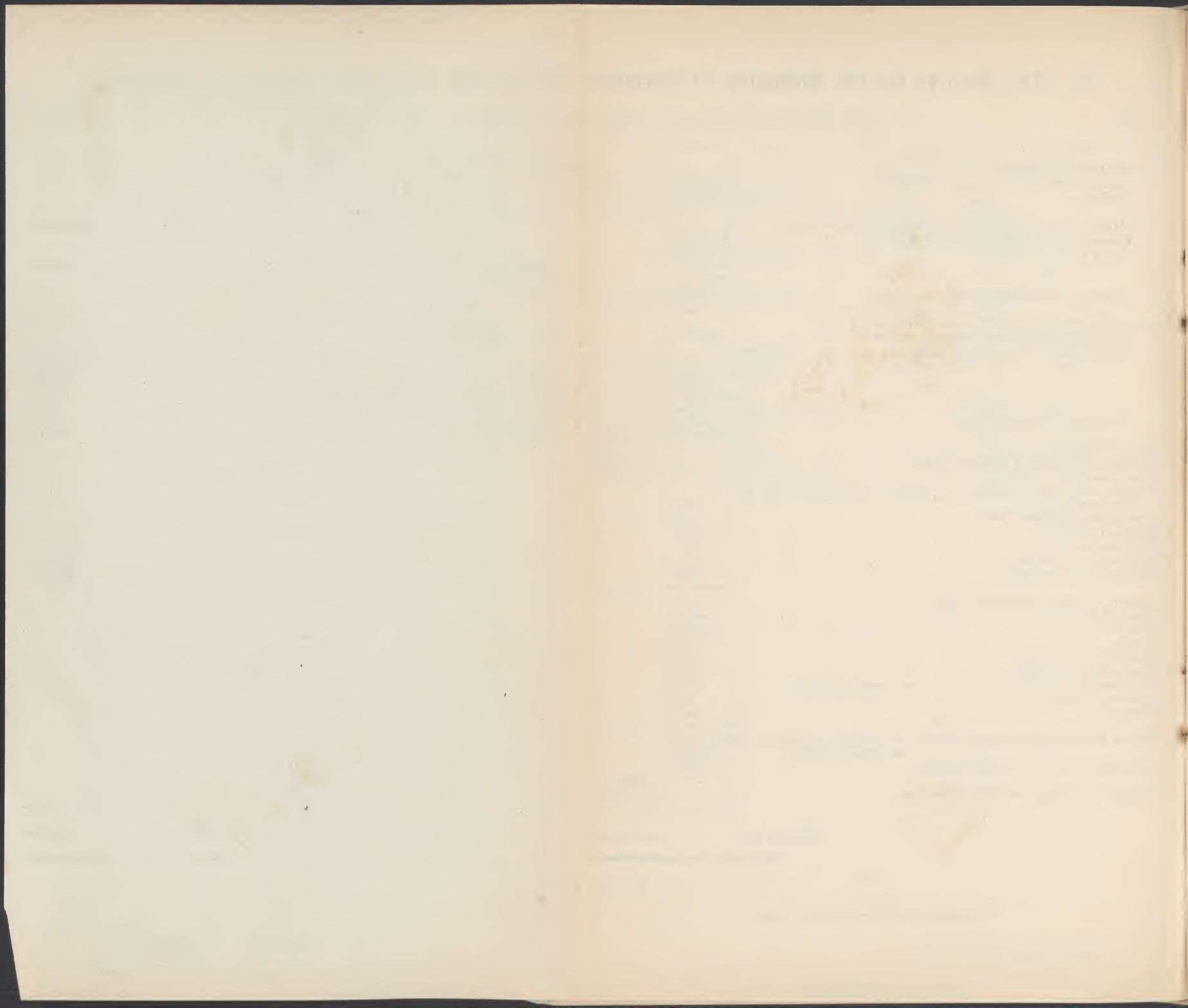
E. & O. E.

Shanghai, 30th September, 1901.

Audited and found Correct,

JOHN H. OSBORNE.

JAMES BUCHANAN,
Hon. Treasurer.



APPENDIX.

I.—THE PEACE PROTOCOL.

(“OSTASIATISCHE LLOYD” TRANSLATION.)

The Peace Protocol has been signed by the Plenipotentiaries of the Powers and of China in Peking September 7th, 1901. The following is a translation.

FINAL PROTOCOL.

The Plenipotentiaries :—

Of Germany :	His Ex. A. Mumm de Schwarzenstein.
Of Austro Hungary :	„ Czikann de Wahlborn.
Of Belgium :	„ Mr. Joostens.
Of Spain :	„ Mr. B. J. de Cologan.
Of United States of America :	„ Mr. W. W. Rockhill.
Of France :	„ Mr. P. Beau.
Of Great Britain :	„ Sir Ernest Satow.
Of Italy :	„ Marquis Salvago Raggi.
Of Japan :	„ Mr. Jutaro Komura.
Of Holland :	„ Mr. F. M. Knobel.
Of Russia :	„ Mr. de Giers.

AND

Of China; His Highness I-Kuang, Prince of the first rank Ching, President of the Ministry of Foreign Affairs; and His Excellency Li Hung Chang, Count of the first rank—Tutor of the Heir Presumptive, Grand Secretary of the Shun Ho Tien Hall, Minister of Commerce, Superintendent of Northern Ports, Governor-General of Chihli— have met in order to establish that China has announced her agreement, to the satisfaction of the Powers, with the conditions which are set forth in the note of 22nd December, 1900, which were accepted as a whole by His Majesty the Emperor of China by an Edict of 27th December, 1900 (annex 1.)

ARTICLE Ia.

By an Imperial Edict of 9th June of this year (annex 2) Tsai Feng, Prince of first rank Chun, has been appointed Ambassador of H. M. the Emperor of China, and in this capacity has been com-

manded to express to H.M. the German Emperor the regret of H.M. the Emperor of China and the Chinese Government for the death of the German Ambassador, His Excellency Baron von Ketteler.

Prince Chun left Peking on the 13th July of this year to carry out the commission entrusted to him.

ARTICLE Ib.

The Chinese Government has announced that it will erect, on the spot of the murder of His Excellency Baron von Ketteler, a Memorial Monument corresponding to the rank of the deceased, with an inscription in Latin, German, and Chinese, which shall express the regret of H.M. the Emperor of China for the murder done.

Their Excellencies the Chinese Plenipotentiaries have informed their Excellencies the German plenipotentiaries by a letter of 22nd July of this year (annex 3) that an arch will be erected across the entire breadth of the street on the spot mentioned and that the work was begun on the 25th June of this year.

ARTICLE IIa.

Imperial Edicts of the 13th and 21st February, 1901 (annexes 4, 5 and 6) pronounce the following punishments upon the chief culprits for the attacks and crimes which took place against the friendly governments and their subjects.

Tsai Yi, Prince Tuan, and Tsai San, Duke Fu Koo, have been condemned to death at the autumn session, and it is further determined that if the Emperor thinks their lives should be spared, they shall be banished to Turkestan and there shall be imprisoned for life, with no possibility that the punishment shall ever be revoked.

Tsai Kin, Prince Chuan, Ying Min, President of the Censorship, and Chao-Shu-chiao, President of the Ministry of Justice, shall be condemned to commit suicide; Yü Hsien, Governor of Shansi, Chi Hsien, President of the Court of Ceremony, Hsu Chien-yu, formerly Director in the Ministry of Justice, shall be condemned to death.

Degradation after death has been pronounced against Kang Yi, assistant member of the Grand Secretariat and President of the Ministry of the Interior, Hsü Tung, member of the Grand Secretariat, and Li Ping-hêng, formerly Governor-General of Szechuen.

An Imperial Edict of 13th February, 1901, (annex 7), has reinstated after death in their titles and offices of honour, the Presi-

dent of the War office, Hsu Yung-yi, the President of the Ministry of Finance, Li Shan, the Director of the Ministry of the Interior, Hsü Ching-cheng, the Vice-Chancellor in the Grand Secretariat at Hienyuan, and the Director in the Court of Sacrifices, Yuan Chang, who were executed because they protested against the unheard of offences against international right which took place during the last year.

Prince Chuan has committed suicide on the 21st February, 1901; Ying Min and Chao Shu-chiao on the 24th; Yü Hsien has been executed on the 22nd February, 1901; C'hi Hsien and Hsü Chien-yü on the 26th.

The General of Kansu, Tung Fu-hsiang, has been deprived of his office by Imperial Edict of 13th February, 1901, until it shall be decided what final punishment shall be pronounced against him. Imperial Edicts of 29th April, 1901 and of have pronounced suitable punishments against provincial authorities who confessedly have been guilty of crimes or murder during the course of last summer.

ARTICLE IIb.

An Imperial edict which was published on (annex 8) has ordered the suspension of the official examinations during five years, in all provinces where foreigners were murdered or were subjected to harsh treatment.

ARTICLE III.

In order to make suitable amends for the murder of Mr. Sugiyama, Chancellor of the Japanese Legation, H. M. the Emperor of China, by an Imperial Edict of 18th June, 1901 (annex 9), has appointed the Vice-President of the Ministry of Finance, Na Tung, an Extraordinary Ambassador, and commanded him in particular to convey to H.M. the Emperor of Japan the regret of H.M. the Emperor of China and his Government for the murder of Mr. Sugiyama.

ARTICLE IV.

The Chinese Government has undertaken to erect an expiatory monument in each of the international cemeteries which has been desecrated or in which grave monuments have been destroyed. To this end it has been arranged with the representatives of the Powers that the Legations concerned will indicate what is necessary for the

erection of these monuments, with the undertaking on the part of China to bear all the costs, which are fixed at 10,000 taels for the Cemeteries in Peking and its neighbourhood, and 5,000 in the provinces. These sums have been paid, and the receipt is herewith acknowledged (annex 10).

ARTICLE V.

China has agreed to forbid the importation of arms and ammunition as well as of all material exclusively employed for the manufacture of arms. An Imperial Edict was published on 27th August, 1901, (annex 11) which forbids such importations for two years.

Further Edicts can be promulgated in the future in order to extend this period every two years, in case the Powers deem it necessary.

ARTICLE VI.

In an Imperial Edict of 29th May, 1901, H.M. the Emperor of China has undertaken to pay the Powers an indemnity of 450 million Haikwan taels.

This sum represents the total of the indemnity for the States, societies, individuals and Chinese which are mentioned in Article 6 of the note of 22nd December.

(a.) These 450 million taels form a debt in gold in which the rate of the Haikwan Tael is calculated in the gold currency of each country in the following manner :—

1 Haikwan Tael=Mark	3.055
Austro-Hungarian Krone	3.595
Gold Dollar	0.742
Franc	3.750
Pound Sterling Shilling	3.000
Yen	1.407
Dutch Gulden.....	1.796
Gold Rouble	1.412

This sum in gold shall bear interest at the rate of 4 per cent a year and the principal is to be reimbursed by China in thirty-nine years on the conditions indicated in the plan of amortisation annexed hereto (annex No. 13). The capital and interest will be payable in gold or at the rate of exchange corresponding to the dates of the different payments.

The operation of the amortisation will commence on the 1st January, 1902, in order to end at the expiration of the year 1940. The amortisation will be payable annually, the first date of maturity being fixed as the 1st January, 1903.

The interest will be calculated to being from the 1st July, 1901, but the Chinese Government will have the privilege of freeing itself in a period of three years, commencing on 1st January, 1902, of the arrears of the first half-year ending 31st December, 1901, on the condition, however, of paying interest at four per cent per annum on the sums of which the payment will have been thus deferred.

The interest will be payable half-yearly, the first maturity being fixed for the 1st July, 1902.

(b.) The service of the debt will be effected at Shanghai in the following manner :—

Each Power will be represented by a delegate in a commission of bankers, which will be charged with the collection of the amount of the interest and the amortisations, which will be paid by the Chinese authorities designated for that purpose, to divide this among those interested and to give a receipt.

(c.) The Chinese Government will remit to the doyen of the Diplomatic Corps at Peking a lump coupon which will be subsequently transformed into notes provided with the signatures of the delegates of the Chinese Government designated for that purpose. Each operation, and all those which are connected with the establishment of the titles, will be effected by the aforesaid commission conformably to the instructions which the Powers will send to their delegates.

(d.) The product of the resources affected to the payment of the coupons will be paid monthly into the hands of the commission.

(e.) The resources affected to the guarantee of the coupons are enumerated hereafter :—

1.—The balance of the revenues of the Imperial Maritime Customs after payment of the interest and the amortisation of the previous loans pledged on these revenues, augmented by the product of the raising to an effective five per cent of the actual tariff on maritime imports, including articles which have hitherto entered free, with the exception of foreign rice, cereals and flour, as well as gold and silver, coined or uncoined.

2.—The revenues of the native customs administered in the open ports by the Imperial Maritime Customs.

3.—The total of the revenue of the gabelle, under reserve of the fraction previously affected to other foreign loans.

The raising of the actual tariff on imports to an effective five per cent is consented to on the following conditions :—

The putting in operation of that increase will commence two months after the date of the signature of the present protocol, and there will be only exceptions for merchandise en route at the latest six days after that date.

1.—All the duties on importations levied *ad valorem* will be converted into specific duties as far as it is possible to do so and with the least delay. This conversion will be established as follows :—The average value at the time of their disembarkation during the three years, 1897, 1898, 1899, will be taken as the basis of the valuation—that is to say, the value on the market, deduction being made of the import duties and the accessory expenses. Until the result of that conversion is known, the duties will be imposed *ad valorem*.

2.—The course of the Peiho and the Whangpoo will be improved with the financial participation of China.

ARTICLE VII.

The Chinese Government has agreed that the quarter occupied by the Legations shall be considered as a quarter specially reserved to their usage and placed under their exclusive police, where the Chinese shall not have the right to reside, and which may be put into a state of defence. The limits of the quarter have been thus fixed on the plan annexed (annex No. 14) :—

I.—To the west, lines 1, 2, 3, 4, 5 ;

II.—To the north, lines 5, 6, 7, 8, 9, 10 ;

III.—To the east, Ketteler Street, lines 10, 11, 12 ;

IV.—To the south, lines 12—1 ; drawn along the foot of the exterior of the Tartar wall, in following the bastion.

By the protocol annexed to the letter of 16th January, 1901, China has recognised to each Power the right to retain a permanent guard in the said quarter for the defence of its Legation.

ARTICLE VIII.

The Chinese Government has consented to have the Taku forts razed, and those which could prevent free communication between Peking and the sea. Dispositions have been taken to this effect.

ARTICLE IX.

The Chinese Government has recognised to the Powers, by the protocol annexed to the letter of the 16th January, 1901, the right to occupy certain points to be determined by agreement between them, in order to maintain free communication between the capital and the sea. The points occupied by the Powers are—Whangsun, Langfong, Yangton, Tientsin, Tinliangcheng, Tangku, Lutai, Tangshan, Lanchow, Changli, Chinwangtao, Shanhaikuan.

ARTICLE X.

The Chinese Government has engaged to post and publish during two years in all the towns of the district the following Imperial Edicts (annex No. 15):—

(a.) Edict of the 1st February, 1901, perpetually forbidding, under pain of death, to belong to an anti-foreign society.

(b.) Edict of _____ containing the enumeration of the punishments which have been inflicted on the guilty.

(c.) Edict of _____ supressing the examinations in the towns where foreigners have been massacred or have been subjected to harsh treatment.

(d.) Edict of 1st February, 1901, (annex No. 16), declaring that all the Governors-General, Governors and functionaries, provincial or local, are responsible for order in their districts and that in case of new anti-foreign troubles, or even of other infractions of the treaties, which are not immediately repressed, and of which those guilty shall not have been punished, these functionaries will be immediately removed, and shall not be called to new functions nor receive new honours.

The posting of these Edicts is to be pursued progressively in the whole Empire.

ARTICLE XI.

The Chinese Government has engaged to negotiate amendments judged useful by the Foreign Governments to the treaties of

commerce and navigation, and other subjects touching commercial relations, with the view of facilitating these.

From now and in consequence of the stipulations inscribed in Article VI on the subject of the indemnities, the Chinese Government has engaged to co-operate in the amelioration of the course of the rivers Peiho and Whangpoo, as set out below:—

(a.) The works of amelioration and of the navigability of the Whangpoo, commenced in 1898, with the co-operation of the Chinese Government, have been recommenced under the direction of an international commission. As soon after as the administration of Tientsin shall have been remitted to the Chinese Government, that government may be represented in that commission, and shall pay each year a sum of sixty thousand Haikwan taels for the upkeep of the works.

(b.) There is created a River Council charged with the direction and control of the works of the Whangpoo and of the amelioration of the course of the river.

This council is composed of members representing the interests of the Chinese Government and those of foreigners in the maritime commerce of Shanghai. The expense necessitated by the works and the general administration of the enterprise have been estimated at the sum of 460,000 Haikwan taels during the first twenty years. This sum will be furnished, half by the Chinese Government and half by the foreigners interested. The details of the stipulations in connection with the composition, the attributions and the revenues of the fluvial council are the subject of the annex (annex No. 17).

ARTICLE XII.

An Imperial Edict of 24th July, 1901 (annex No. 18), has reconstructed the Office of Foreign Affairs (Tsungli Yamén) in the direction indicated by the Powers, that is to say, has transformed it into a Ministry of Foreign Affairs (Wai-wu-pu), which takes rank before the other six Ministries of State; the same edict has named the principal members of this ministry.

An accord is equally established on the subject of the modification of the ceremonial of the Court relative to the reception of the foreign representatives, and has been the subject of several notes of the Chinese Plenipotentiaries named in a memorandum herewith annexed (annex No. 19).

Finally, it is expressly understood that, for the declarations above named and the documents attached emanating from the Foreign Plenipotentiaries, the French text is alone authentic.

The Chinese Government having thus conformed, to the satisfaction of the Powers, to the conditions enumerated in the aforesaid note of 22nd December, 1900, the Powers have acceded to the desire of China to see the situation created by the disorders of the summer of 1900 come to an end. In consequence, the Foreign Plenipotentiaries have authorised the declaration, in the name of their Governments, that, with the exception of the Legation Guards mentioned in Article VII, the international troops will completely evacuate the town of Peking, the 1901, and, with the exception of the places mentioned in Article IX, will retire from the province of Chihli.

The present final protocol has been established in twelve identical copies and signed by all the plenipotentiaries of the contracting countries. A copy will be remitted to each of the Foreign plenipotentiaries and a copy will be remitted to the Chinese plenipotentiaries.

Peking, the
Certified copy.
(Signed)

A. VON MUMM, (Germany).
M. CZIKANN, (Austria).
JOOSTENS, (Belgium).
B. J. COLOGAN, (Spanish).
W. W. ROCKHILL, (America).
BEAU, (France).
ERNEST SATOW, (England).
SALVAGO RAGGI, (Italy).
TINTARO KOMURA, (Japan).
F. M. KNOBELL, (Holland).
M. DE GIERS, (Russia).

Secretaries:—

A. D'ANTHOUD, (France).
B. PRONOSENSKY, (Russia).
REGINALD TOWER, (England).
G. BOHLEN HALBARD.

2.—IMPERIAL DECREES.

29th August.

On Reform in Education.

Decree commanding the abolition of Wên-chang in examinations for literary degrees in favour of short essays and articles on **modern matters and Western laws, constitutions, and political economy**. The same procedure is to be observed when examining candidates for office in the future.

Decree commanding that as the usual methods of gaining military degrees by means of trials of strength with stone-weights, agility with the great sword, as well as marksmanship with the bow and arrow on foot and on horseback, have not the slightest use in turning out men for the Army, where **knowledge of strategy and military science is the sine qua non for military officers**, the said trials of strength, etc., shall be from henceforth abolished for ever, as well as the competitions for the military licentiate, chüjên and chinshih degrees. Those who now hold military chüjên and chinshih degrees are required to apply for admission into the various army corps of their respective provinces to study their profession there. Also military licentiates and students may join said army corps for the time being, until the modern Military Academies in the various provincial capitals have been established, when they will be required to be examined in their knowledge of literature and in whatever of military science and drills they may have learned during that time, before being allowed to enter said Academies as students and cadets.

13th September.

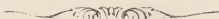
Universities Colleges and Schools.

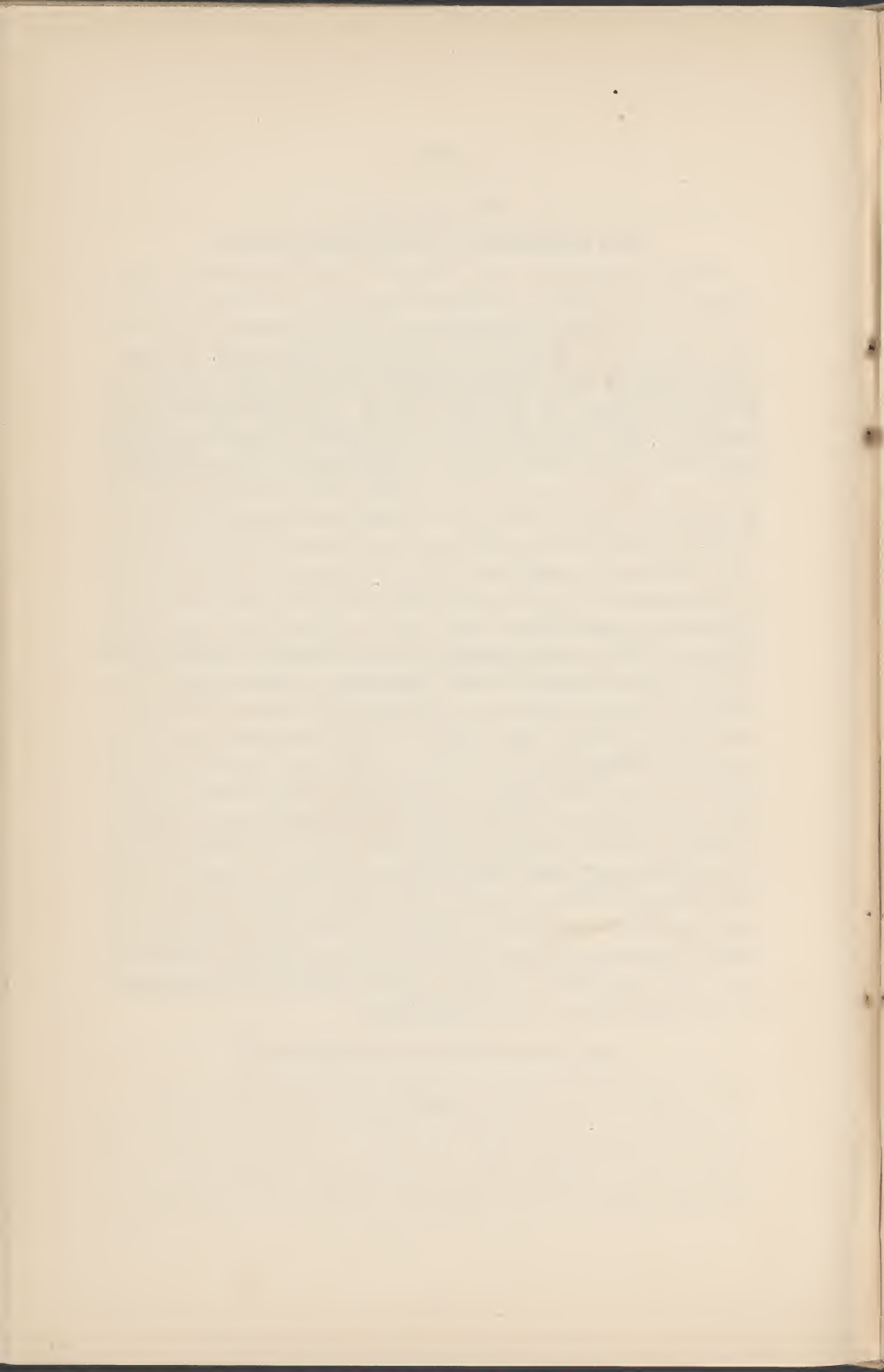
Decree commanding all existing colleges in the Empire to be turned into schools and colleges of Western learning. Each provincial capital is to have a University like the Peking University, whilst the colleges in the prefectures and districts of the various provinces are to be schools and colleges of the second and third classes.

17th September.

The Education of Young Men Abroad.

Decree commanding the Viceroy and Governors of other provinces of the Empire to follow the example of Viceroy Liu K'un-yi of the Liangkiang, Chang Chihtung of the Hukuang, and K'uei Chun (Manchu) of Szechuen in **sending young men of scholastic promise and ability abroad to study any branch of Western science or art best suited to their abilities and tastes, so that they may return in time to China and place the fruits of their knowledge at the service of the Empire.** Upon the return of a student from abroad with his diplomas proving the completion of his studies for a profession, he may present himself before the Viceroy or Governor, and Literary Chancellor of his native province for examination, and, if approved of, may then be recommended to the Ministry of Foreign Affairs for employment, and subsequently memorialised to the Throne for promotion by the said Ministry. The **various expenses** of the education abroad of said students **shall be paid by the Viceroys or Governors** of the young men's native provinces, on account of the Imperial exchequer. Any student desiring to go abroad at his **own expense** may obtain an official dispatch from his Viceroy or Governor introducing said student to the Chinese Minister accredited to the country where the said student wishes to obtain his education, requesting said Minister to take care of the young man and render any needful help required. These **private students** may, if they so desire, be treated on the same privileged terms as are to be accorded to those who have been sent abroad at Government expense, and may also be granted the literary degrees of M. A. and Doctor like the others, should they prove their knowledge of Chinese literature equal to the attainment of such high degrees.—*N.-C. Daily News.*





ANNUAL MEETING.

THE ANNUAL MEETING of the Society for the Diffusion of Christian and General Knowledge among the Chinese, was held on Wednesday evening, the 4th December, at the Royal Asiatic Society's Rooms. The chair was occupied by Mr. F. S. A. Bourne, (H. B. M. Asst. Judge), who was supported by Mr. C. S. Addis, (Vice-President) the Rev Dr. Richard, (Hon.-Sec.), the Rev. W. G. Walshe, (Recording Sec.) and His Honour the Shanghai Taotai. There was a large attendance of members and friends, the room being filled to the doors.

The Rev. H. C. Hodges opened the meeting with Bishop Cotton's prayer for Missions, followed by the Lord's Prayer.

The Chairman proposed the 1st Resolution, viz. :—

That the Annual Report and Statement of Accounts be adopted.

In the course of his speech he said: Remembering the stormy weather through which China has been passing during the last year you will all have wondered when this Report reached your hands what account the Directors for our Society would give of themselves, and of the course they intended to steer over the unknown seas ahead. I decidedly think we may congratulate them, but I will first, with your permission, express some doubts that crossed my mind as I read the Report. The work of the Society should be directed to the needs of the times. The Chinese neither require literature in the sense of *belles lettres*—they have plenty of that of their own—nor do they require the education of the intellect. What they most need is instruction in those branches of science and knowledge in which their civilization happens from its history to be deficient. Here we are on firm ground. The most pressing need of China to-day is instruction in those principles and methods which will enable her statesmen to bring her into line with the civilized nations of the world. To give an example, China is now

saddled with a heavy foreign debt that will cost her for many years about six million pounds sterling per annum or more than 20 per cent. of the total value of her exports for 1899, the record year. Although this debt would be nothing to a China governed on modern methods, it must bring great embarrassment to China under the old régime—exports should be freed, excise abolished and manufactures and mining encouraged. Again, the salaries of officials must be greatly raised, if China is to have an efficient administration, and to do this taxation must be remodelled. Where are Chinese statesmen to find an exposition of the principles and methods that should guide them? Their own long history will afford them no light on these questions. Could our Society be better employed than on the translation of standard works on Political Economy, Taxation, Foreign Exchanges, Foreign Banking, and Mining Law? Looking to the list of books that have been translated during the year, there seems to me to be an undue proportion of works purely religious; I would conclude by pointing out that this Report shows that the Directors of the Society are fully alive to the need of tact, temper and sympathy in dealing with the Chinese, . . . and that they propose to address themselves to the upper classes and to the Rulers of the country—principles that have the approval of us all. (Applause).

Mr. F. E. Taylor, Statistical Secretary H. I. M. Customs, said: The great honour has been conferred on me of being invited to second the adoption of the Report. We who have studied the problems we are face to face with in China, who realise the stupendous magnitude of the task before us and the results which may be achieved, and who understand the vast possibilities inherent in this Society, must all of us, while oppressed by the knowledge of the responsibility which rests on us, feel proud that we are privileged to be associated with a work which will influence the lives of millions yet unborn. As one who has been in the service of the Chinese Government for nearly a quarter of a century, it is natural that I should read the Report with certain bias on the Chinese side; and while I am, as I am sure all enlightened Chinese must be, in full sympathy with the noble aim of the Society to remove ignorance and promote harmony and goodwill between the white and yellow races, I would point out the immense difficulty of approaching Chinese problems with an impartial

mind. It is not easy for a man of the West, surrounded from his earliest years by the restless striving after what is regarded, perhaps not always with sufficient justification, as progress, to make due allowance for differences in ideas and customs which are the outcome of a civilization developed along totally different lines. . . .

. The Report says that China is governed by men who are apathetic about national and international affairs, and who are full of cruelty. This is not the occasion to enter into an argument, but I venture to say that the accusation is too sweeping, and is arguing too much from the particular to the general.

. But there is always the great fact that justifies and calls for the existence of our Society—their astonishing ignorance. Our chief work is to help in the dissipation of that ignorance. . . .

What I would urge is that in all our works the most elementary statements should be clearly proved in ways they can test for themselves. They should be given no chance of thinking that our theories are fanciful interpretations of appearances, like so many of their own, and that they can accept or reject them at pleasure. When we have thoroughly gained their trust and taught them that they can confidently look to our publications for reliable information on material facts, they will perhaps condescend to consider what we have to say on spiritual matters. . . .

It is impossible to deny that the official element in China is in need of reform. It is only too true that their energies are more devoted to personal aggrandisement than to the amelioration of the condition of the people under their charge; but it must be admitted that the problems presented by reform are difficult of solution. . . .

. The desire for change must come both from above and below. The people must see material gains and the Government—increased revenue. The greatest obstacle to all reform is the national inability to look forward. Everything in China is on the hand-to-mouth system; even the policy of the Government. It is no use, for instance, to lay before the Chinese Government the benefits that would follow the abolition of likin, for they cannot see beyond the temporary loss of revenue. It is no use telling a Chinese merchant that adulteration or bad preparation will kill a promising export, for he cares only for the profit of to-day and disregards the future.

The ignorance of all economical questions is appalling.
 I believe that every missionary who is able to improve the products of his district will be doing an important work for China and civilization, and the interest he shows in the prosperity of his neighbours, and the aid and advice he is able to give, will certainly not interfere with his regular mission work. I should like to see a series of little books published by our Society, written in the simplest language, giving information and advice about the various products with which China can pay her debts. And I should like to see the interest of the local officials enlisted in this work.
 I trust I shall be forgiven for taking this opportunity of trying to help on a cause which my work has made me see is of the greatest and most far-reaching importance. It will not appeal to many who are apt to forget that there must be much digging in the mud before the Cathedral can be reared. But when the gilded cross which crowns the edifice is raised by proud hands, the humble toil of those who la'd the foundations should not be forgotten; for their labour is of equal consequence.

The Report is full of happy augury. It really looks as though the desire for improvement is growing strong enough to materialise, and I think we may claim that our Society has had no small share in exciting it. For my own part I feel an honest admiration for the editorial staff who are doing this great work for China. It is given to few in this world to do anything which is evidently great, but I consider that the men who bring the learning and discoveries of the West before the Chinese, in such a way as to influence the future, are engaged in a work of which we can but vaguely estimate the magnitude. As the effects of their work become more manifest, as is the case each year now, I am sure that the Society will meet with more support. I have much pleasure in seconding the adoption of the Report, which must be most satisfactory to the members. (Applause.)

The Rev. Dr. Richard, who supported the resolution, said: I have been asked to support the Resolution to adopt the annual report and statement of accounts; this I gladly do for two reasons. First, because the Report shews that we are applying a radical and specific cure for the ills of China—the highest modern education; and secondly, the Chinese are now realising that we are really their best friends, and are beginning in earnest to co-operate with us in

adopting modern education. The Chinese complain that foreigners are unreasonable and have recourse to force in their negotiations with China. The foreigners retort that they only have recourse to force when all appeal to reason has been tried in vain. After a war which was most humiliating to the Chinese, many thought that the Chinese would have learned such lessons as never again to repeat the same tactics. Yet, on an average, China has provoked war every ten years. How is this? What is the explanation of it? The Chinese have their explanation. The foreign statesmen and the merchants have their respective explanations, which we need not dwell on now. The missionary explanation is this: The heads of the Government departments in Peking, who are chiefly responsible, are all old men. In the natural course of things, the majority of these die away every ten years. A new crop of mandarins, who have been brought up in the same school of thought as all the conservatives of the past, takes their place, and the process of education has to be repeated for the benefit of the fresh class. To remedy this endless, fruitless task, the missionary decided to remove the cause by advocating a complete change in the system of Chinese education and the adoption of modern education in its highest form. Text-books were prepared and model schools, colleges, and universities on a small scale were established in different parts of the empire. Our Society was established for the purpose of systematically influencing the mandarins and the students throughout the empire, as the chief control of affairs is in their hands. For ten years, besides publishing several works of general interest, we strongly emphasised the importance of modern education, pointing out that only those nations which adopted the highest modern education were prospering and that those which did not were perishing. By "highest modern education" we mean that which includes the highest religion—enlightened Christianity. The soundness of this view has been justified by astonishing results. The wonderful Reform Edicts of 1898 and the establishment of the Peking University, where missionaries were the chief Professors, are well known. Then came the reaction and all was stopped for two years. Then it was that our attention was given to the establishment of a Public School for the Chinese in Shanghai, where foreigners were in control and the Chinese Authorities could not interfere. The result has been that the Chinese

people contributed Tls. 36,000 (£4,800), and the Municipal Council has promised a site for the school free and an annual sum in aid of it. It is not only the leading Chinese merchants in Shanghai who are taking an interest in education, but the Reactionary Government has now been also convinced of the soundness of our view, and important Edicts have been repeatedly issued for the establishment of universities, colleges, and schools in all the provinces. Nor have these been empty words either. Enlightened mandarins have taken the matter up. Some of the educational changes referred to in the report as about to take place are now become accomplished facts. The Governor of Shantung has already opened his college in the capital of his province, where everything that will aid in the progress and uplifting of the nation will be taught. Dr. Hayes, an American missionary, has been made the President of it. The Governor of Shansi has already signed an agreement for the establishment of a similar college of modern education in the capital of his province, towards which Tls. 50,000 (£6,600) will be given annually for ten years. The control of this college will be in the hands of the present General Secretary of our Society. But this is only the beginning of the realisation of our great aim. There is much more yet to be done. The Chinese authorities recognise this and send us donations for the extension and completion of our work. The Provincial Treasurer of Chihli has lately sent us Tls. 500; the Governor of Kiangsi has sent us \$500; the Governor of Kiangsu has sent us \$1,000; and the Viceroy Chang Chih-tung has sent us \$3,000. We have still further evidence that we are really meeting the needs of China by the presence with us to-day of the chief Chinese Magistrate of Shanghai, viz., His Honour the Taotai Yuen. These are ample evidences that there is a growing powerful current of opinion among the official classes that the Society's idea of supplying the best knowledge of the West is a sound one, and that there is no other way by which their country can be saved. Under these circumstances most heartily do I call upon you to adopt the Report.

The Chairman announced that His Honour the Shanghai Taotai had prepared a short speech in Chinese, and called upon Mr. Fêng-yi, His Honour's Secretary, to render it into English.

The Taotai's Eulogium read as follows:—

Yuen, wearing the official decoration of the 2nd Class (Pale Red Button) by Imperial Command; Taotai of Soochow, Sung-kiang (Shanghai) and Tai-ch'ang in the Province of Kiang-su; charged with military functions, and Superintendent of Customs, respectfully submits an "appreciation" to the Chairman, Mr. Addis, of the S.D K., and the gentlemen who compose its members.

Ever since the establishment of your noble Society the translation and publication of good books have accomplished a great work of general enlightenment in Shanghai; this inestimable benefit has been brought to us by your treating others as you would yourself, in reverential harmony with the mind of God.

I consider it a great privilege to receive an invitation to your Society's Annual Meeting, and am much indebted for the kindness you have extended to me in thus inviting me.

Our emperor and all his high officials are now actively promoting the cause of Reform, and earnestly hope your noble Society will translate useful books in increasing numbers, and widely extend their imperishable work, that so, an unerring guide may be afforded to all future generations of Chinese Students.

Let me assure you that the graceful courtesy of your honourable Chairman and members will not be forgotten, but will be brought to my mind by every circumstance connected with Reform and Progress, just as the very trees and flowers, with which he was associated, kept the glorious memory of Wên Wang fresh in the popular memory, even for ages after his death.

And this eulogy is intended to confirm the assurance of my constant recollection and my prayers on behalf of your admirable work.

The first Resolution was then put to the meeting and adopted.

Mr. J. L. Scott of Messrs. Scott, Harding & Co. then proposed the second Resolution—Mr. Scott said: I now beg to propose the following resolution: "That the following gentlemen be appointed office-bearers of the Society for the ensuing year, viz:—President: Sir Robert Hart, Bart., G.C.M.G.; Vice-Presidents: C. S. Addis, Esq., George Jamieson, Esq., C.M.G., J. J. Keswick, Esq., Right Rev. G. E. Moule, D.D., Cornelius Thorne, Esq., Rev. Griffith John, D.D., Rev. W. Ashmore, D.D., and Rev. Bishop Moore, D.D.; Honorary Treasurer: James Buchanan, Esq.; Honorary Secretary:

Rev. Timothy Richard, D.D., Litt. D.; Ordinary Directors: Rev. Y. J. Allen, D.D., LL.D., Rev. W. P. Bentley, M.A., Rev. Ernest Box, R. E. Bredon, Esq., Rev. W. A. Cornaby, Rev. J. Edkins, D.D., H. E. Hobson, Esq., Rev. Paul Kranz, Rev. D. McGillivray, M.A., B.D., W. H. Poate, Esq., Rev. F. L. Hawks Pott, D.D., Rev. W. G. Walshe, B.A." All these are gentlemen well known and appreciated in Shanghai and in their hands we may with confidence leave the interests of the Society during the coming year. Apart from their ability or reputation, however, they represent various nationalities, which perhaps is in one way natural, for this is a cosmopolitan community and the Society also has among its members representatives of many Western nations, but this combination on the Working Committee of members of various nationalities, who perhaps have also in general matters different ways of thinking, exemplifies especially the comprehensive character of the Society, and the broad lines on which it works, things which in my opinion give it a special strength and vigour. The greatest and most important part of the Society's work must naturally be done by those who have a complete knowledge of the Chinese language, and we are indeed fortunate in possessing so many who are amply qualified in this respect, but while we know that its interests are thus well looked after, let us not rest satisfied and imagine that there is nothing left for the rest of us to do. Let us endeavour to interest the community of Shanghai in the Society's work, for to anyone who gives the matter the smallest amount of thought, it must be evident that the gradual acquisition of Western knowledge by the natives must be of the utmost advantage not only to them, but also to foreigners. This, therefore, is surely a good reason for everyone interested in the welfare of the country generally to do something towards furthering the interests of the Society. To put it on no higher grounds, it would be "good business" to increase the Society's funds in such a way as would enable it to further extend and develop its publications, and thus spread Western knowledge far and wide, a knowledge the special need of which is now so very evident. The Society's work as it enlarges the mind of the native and brings it out of its accustomed groove, benefits also those of us who do business with him, and as we all do what we can to increase our business we should not neglect this sure and certain

method of opening the eyes of those who have what I may call the direction of trade, to the solid advantages which would accrue to them through the possession of a knowledge of how commerce, and indeed things generally, are managed by the Western nations. This is a commercial community, and as a commercial man, it seems plain to me that the success of the Society's efforts among the natives, and their consequent awakening to even some slight knowledge of what modern commerce means and is, must be to the advantage of the trade of the country. When we look at the conditions under which it now exists and is worked, half strangled with prohibitive duties, likin, and such like burdens, what a different state of things would there be if even the first principles of Political Economy could be driven into the heads of the official classes. The trading classes, with whom we are brought into daily communication, see clearly enough that the way to prosper in business is not simply to get so much squeeze out of it as it will stand without breaking, but to free it from its burdens and generally give it fair play. They are aware of this through their natural cleverness, being directed into right lines by the practical experience gained through working a business with foreigners; their knowledge is increased; and it would indeed be a happy day for China, if this knowledge could be passed on to the governing classes. The progress towards such a halcyon condition of things will, we all know, be slow, but as the spirit of reform seems, after the events of last year, to be really awaking in many parts of the Empire, we may, in our educational endeavours, find that we are now met half-way, and it is therefore specially important that the Society should be placed in a position which would enable it to make special efforts to extend its sphere of work. These few remarks merely repeat and emphasise what is known to you all, and what has moreover been ably said to-night and on many other occasions. I think, however, that such remarks cannot be repeated too often. I have now much pleasure in proposing the resolution.

Dr. Forke, who seconded the resolution, said he was very glad to be called upon to perform this duty, because he was not of the British or American nationalities who almost exclusively composed the Society. He thought that the Germans, French, and others should join the Society more than they did. An important link

between the Germans and the Society, which unfortunately had been broken by death, was established by Dr. Faber. (Applause.) He hoped that Dr. Faber would not be the last German who worked for the Society, and that others would be found to take his place. As to the system on which the Society was conducted, and as to its work, he was quite of the same opinion as Mr. Scott that more practical work should be done. It was time for the missionaries to get a firm footing in China. The officials were thirsting for instruction, and the Society should help the Chinese in their earnest efforts to acquire knowledge of Western civilization by translating and publishing good, scientific books for the higher schools. The missionary question was a very difficult one, and there were many divergent opinions concerning it. Neither China nor India had yet been converted to Christian civilization, and Japan would probably not be, but there was one thing that would always survive, the works of doctors, teachers and philanthropists, and in China they could work so that traces of their labour would remain permanently. (Applause.)

The Chairman put the resolution to the meeting, and declared it carried unanimously.

Mr. R. E. Bredon, Deputy Inspector-General H. I. M. Customs, proposed the second resolution; he said that the resolution placed in his hands was one which he proposed with very great pleasure. After referring to the need of subscriptions for the work of the Society, he said that he thought the time had come when this Society might go a little outside of Shanghai for assistance and support. They had very fair reason to believe that many people in England and America would subscribe to the Society if the nature of the work done was placed properly before them. Many of them would have seen an interesting note which appeared in the London "Times" of the 18th October last telling of the work of the Society. The writer said that he had found it very difficult to discover the habitat of the society; it was not in the London Directory. (Laughter.) He (the speaker) thought that it should be placed in the London Directory. (Applause). They were about to bring out an appeal to the public on behalf of the Society, and in a few words he would state what were the objects of the Society. The object of the Society had been and was the dissemination of Western ideas and Western principles, the provision of standard books, and generally for

assisting in any possible way the spread of those ideas and principles. The Society started with the idea that Western civilization was a Christian civilization, that it had grown up as the idea of Christianity. They came there realising that there was an opening in China to-day for education on new lines. They believed in the education of China in Western ideas, and for that reason anyone, he thought, who had the means, should support the Society. They could never attempt to do work until they secured men, and men were extremely difficult to find, because they must not only have intelligent men, but highly educated men. The Society suggested that they ought to have £4,000. They had got more than one-third of that sum, but if anyone imagined that they could reform the administration of China, or establish democracy for £4,000, he was a very sanguine individual. (Laughter.) The resolution practically covered what was his object, and that was to thank them for the support given to the Society, and to solicit further help on the grounds that it was a Society doing good work in an honest way. He had much pleasure in proposing the resolution, "that the warmest thanks of the Society be tendered to its friends and supporters throughout the world, soliciting the continuance of their sympathetic interest in the work of the Society and the promotion of its aims, especially in view of the greatly extended area of its operations, and the large measure of success which has attended its efforts."

The Rev. Y. J. Allen, D.D., L.L.D., who seconded the resolution, spoke of the principle underlying the promotion and formation of the Society; the object of the Society, *i.e.*, the diffusion of knowledge; and the character of the supporters, who comprised both the business and the religious elements. It was a scheme so broad as to comprise and combine into one feasible form the two most important elements, commerce and missions. From the very first their hearty co-operation had been kept in view and their united efforts had proved very successful. The churches and missionary societies did not at once comprehend the scope of the Society and held aloof for years, but more recently had helped with men and money. The work of the Society was enlarged, and their working income had been increased, but where churches had shown appreciation they regretted that there had not been a corresponding attitude on the part of the business and commercial bodies. The two should keep well together, and

work along the same lines, the one supplying the spiritual, and the other the material needs. He wished to emphasise the fact that China was, in a sense, the ward of Christendom. She had been placed in our power to teach and to civilise. The missionary stood here as a great teacher, and did his work in his legitimate capacity as a missionary. Then came along the commercial and the diplomatic forces and said to China that they could not admit her into the comity of nations. We looked upon China as an outside country, and therefore we established an extraterritoriality system, and in Shanghai, under this system, we had erected a great government of our own. It signified that we meant to hold the Chinese until they were qualified for admittance into the comity of Christian nations. How were they to be qualified? Here, as missionaries, as merchants, and as business men, we had this nation upon our shoulders until they were qualified. We had to take them as pupils, and to teach them character, knowledge, and give them Christian education, because Christianity was the foundation of our civilization. There was resting upon our shoulders a great responsibility, and commerce equally with those who were missionaries, had to take its part in the work. If only they could get into the Society those who had the brains and those who had the money, they would have a splendid issue. When he was travelling round the world he found Chinamen everywhere, and he always found them eager to speak to him on the Chinese problem. Everywhere he went he found evidences that the Society had done a great work of instruction and enlightenment. In conclusion, the speaker referred to the class of books published by the Society, and expressed the opinion that it should not burden itself with the production of school books. They had before them a great field of operation, and they would multiply and bring forth abundant results by trust and perseverance. (Applause.)

The Chairman put the resolution to the meeting, and it was carried with unanimity.

Mr. C. S. Addis, who proposed a vote of thanks to the Chairman, said in reference to the remarks of the Chairman, that no one knew better than the workers the almost inevitable mistakes that must occur in a work like that of the Society. No one knew better than himself the danger of overlooking its legitimate issue. Therefore, it was a good thing and a wholesome thing in their opinion that the

work should be brought to the light of day to be directed and examined by those qualified to judge. It was good to hear someone who was able to survey its operations with a dispassionate eye, who might be able to point them in the direction in which they ought to go, who could warn and guide them from the pitfalls. Therefore, the Society welcomed criticism from whatever side it came, and when a man like Mr. Bourne came forward, who had wide experience and knowledge of the Chinese, and who was actuated by a lively and generous sympathy, then indeed they would be very foolish and unthankful not to profit by his remarks. But as he (Mr. Addis) believed this Society to be neither foolish nor unthankful, he would ask them to pass a vote of thanks to Mr. Bourne for presiding over that meeting, and for the admirable way he had performed his functions as the first Chairman of the new century. (Applause.)

The vote of thanks to the Chairman was carried with acclamation.

The Benediction, pronounced by Dr. Edkins, closed the meeting.



